

possibilities of the province. For this reason the Foundation has been active in what would be defined scientifically as promotion; we like to think of course, that it has been scientific promotion. Efforts in this regard have not been unsuccessful and, quite apart from the few new industries which have recently come to Nova Scotia, the detailed investigations which have been carried out in the course of these activities are forming a body of data which will be invaluable for more fundamental economic studies.

I fear these comments of mine will make little contribution to learned opinion on history or economics. The Foundation has but a short history behind it and its work is too little advanced to allow a serious attempt at erudite analysis. Perhaps I might venture one thought for consideration. I feel that experience will show that the traditional division between research and development is quite invalid and may be harmful in the context of the Foundation's work. Its experience has been that the most effective research is carried out in co-operation with those who will ultimately be concerned with its application in industry, regardless of whether these are private entrepreneurs or officials of departments of government. This is true in at least two ways: first, it ensures that those aspects of the research which are important from the point of view of development are not omitted in the programme; and, secondly, the confidence in the results of the research, which is gained from participation in the programme by those concerned with development, is important in ensuring that the research does not result solely in a report in the archives of some learned society.

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R. D. HOWLAND

THE LATE EGBERT MUNZER: A TRIBUTE

THE life of this great master and thinker constitutes a tragic drama: he, who loved his motherland with indefectible loyalty, had to end his life in voluntary exile, so that he would not have to live under a dictatorial and anti-Christian regime. For all of us he remains a perfect example of courage, abnegation and great-heartedness." This was the tribute paid by one of his devoted pupils to the late Egbert Munzer, Professor of Comparative Social Philosophy in the Faculty of Social Sciences at Laval University.

It was only in 1940 that this learned, resolute, and gentle exile from Nazism came to Canada, but in the eight years he was spared to live among us he came to be known and loved by many. It was typical of the man that when, during the early days of the war, he had the choice of teaching at St. Francis Xavier, in Antigonish, or at an American university, he chose to come to the country that was fighting against what he knew to be evil. After three years at St. Francis Xavier teaching economics, and three more years at the University of Toronto teaching statistics, Professor Munzer moved to Quebec. There he felt as much at home as it is ever given to exiles to do. Three weeks after his arrival he wrote prophetically: "If I am to die here, I know that I shall sleep in sacred soil."

Born in Bavaria in 1897, Egbert Munzer studied at Munich and Jena, obtaining "summa cum laude" the degrees of Doctor in Civil Law and Doctor in Canon Law. In 1925 he entered the German Ministry of Economics. Two years later he was sent to the London School of Economics to study under Keynes. Thereafter he made many trips to London on behalf of his ministry to discuss questions of reparations and exchange. A man of profound Christian convictions, Dr. Munzer retired from the Ministry when Hitler came to power. Returning to private life, he busied himself with industrial problems.

In 1939, after lecturing as visiting professor at Fordham University in the United States, Dr. Munzer found himself in London when the war broke out. Without hesitation he threw in his lot with the allies. While in London he contributed many philosophical, political, and economic articles to *The Times*, *The Tablet*, and other publications.

Dr. Munzer had a great admiration for England and its people. This admiration showed itself in an article on "The Rôle of Britain" written during the darkest days of the war. "If Europe," he wrote, ". . . and not its different national states . . . wills to win the war, it cannot do so in the traditional way of conquering territories, but only by creating an exemplary social and political order which again might serve as a pattern for the world, as in the eighteenth and nineteenth centuries. And here lies the great historical function of Great Britain. It will be, in brief, to transform the present gangster Socialism into what we might call gentlemen's Socialism. She is predestined for this great rôle."

Dr. Munzer was not only a lawyer, a canonist, a mathematician, and an economist of high repute, he was also a social philosopher of penetrating and intuitive judgment. A keen and appreciative student of Russia, he was deeply interested in the relationships between Russian and Western thought. The author of a philosophical study on Berdiaeff, Dr. Munzer had finished a book on Soloviev just before his death. To Dr. Munzer, Communism was an inversion of the Russian spiritual tradition, a secular corruption of Russia's inherent and messianic thirst for justice. He had hoped that some day Russia would recover its soul and then bring its intuitive catholicism and its unencumbered generosity of spirit to re-vivify the West's dry codifications.

A man of culture, humility, strength, and deep learning, Dr. Munzer left a lasting impression on those privileged to have studied under him. But great though his gifts and qualities were, they were not enough to explain the man. For nothing real is known about Egbert Munzer unless it is realized that his mind was inspired by Christian doctrine, his spirit animated by Christian charity, and his will set in God.

For his testament we perhaps cannot do better than quote from a letter he wrote in 1940 to the director of the Committee for Catholic Refugees from Germany.

We [Catholic German refugees] are convinced that only Christian forces will prove capable of reconstructing the future Europe. . . . Germany and the world are suffering not because principles of Liberalism, Communism, or Socialism have been violated, but because of the un-Christian attitude of the German government. Under this aspect it is far more important to organize moral and religious powers in the world than merely material and economic wea-

pons. Spiritual power alone will be able to conquer in the long run. Extreme nationalism is one of the sources of the present evil, especially in its pagan German type. Nationalism, however, can be overcome by super-national forces only, be they either Christianity or the social imperialism of the Communists. If Christianity proves too weak to regenerate Europe, then the way of universal Communism will be the only one.

May his soul rest in peace.

MURRAY BALLANTYNE

Montreal.